

The Christian Reflector.

Ed Cornell

J. W. OLSTEAD, Editor.
H. A. GRAVES, Cor. Editor.

VOL. XI.

BOSTON, THURSDAY, MARCH 30, 1848.

No. 13.

Proprietors, UPHAM, FORD,
AND COMPANY.

Christian Reflector.

OFFICE, 81 CORNELL, BOSTON.

FOR TERMS, SEE LAST PAGE. - \$3

For the Christian Reflector.

Working Christians.

Such Christians should work in the church to which they belong. We take it for granted such Christians are connected with some church, even as Paul took this for granted. He gives no directions, no promises, no anything, to any Christians who were not church members. And he would not have been so unmindful of such brethren, had he known of any such, or supposed them worth minding. Such Christians must leave much of the New Testament unapplicable to themselves, and pass another part as quite too applicable for their comfort. They are a sort of non-descript company, camp followers, who would share in the spoils of victory, and take a part of the conquest, but refuse to enter the ranks, and walk boldly up to the lines, and participate in the heat and toil of battle.

But Christian, it is not enough to be in the church; our position is, work in the church. How many have entered her fellowship, and subscribed to her solemn covenant, who feel no concern for her honor, no sympathy with her trials, no obligation or enthusiasm for her labors, and no devotion to her welfare. Some such have entered to be noticed and cared for, or because some favorite minister desired it. And when the members come to discern their heartlessness, and can no longer respect them, and will no longer care for them; or when the favorite minister is gone, they turn against the church, and remain in it only because there is no way to get out, except by disgracing themselves. These and many others are seldom at church meeting, and when there, come in late, and sit by the door, ready to decamp as soon as Amen is pronounced. We never see them in the Sabbath school, nor in a prayer-meeting; or if there, they are speechless and drowsy. Work, they never do.

A working church member will be prompt at its meetings, ready to know what needs to be done, and to have a share in every good work. He will serve as a private, as well as with a commission. He will not endeavor to keep work out of the church, but to bring it in. He will feel a desire to see and know that all its appropriate business, its discipline, attention to the poor, and its benevolent operations are properly attended to.

Brethren, we mistake if we suppose the church was made for ourselves alone, or chiefly. Paul evidently regarded it as the simple and only organization, designed by its Founder and Head, to unite and direct all the means and moral power of his people, to evangelize and bless the lost race of man. Much that has been lost by her members going out of her pale and forming new societies, in which to do the work that ought to be done in the church. It is not enough for us to work;—we should work in the church. To form these new societies, seems to imply that Christians may or may not work for these benevolent objects, as they may choose. For there is no obligation to join such a society, where alone it is proposed to perform these labors.

Every Christian enterprise, however, belongs to the church of Christ, and should there be taken up, discussed, prayed over, and planned and labored for. These enterprises are the glory of Zion, and constitute her mission in this world. In this body, every Christian ought to have a life-membership, and rejoice in sharing its burdens and labors. No society should stand before this in his affections, none should receive more of his attention, command more of his thoughts, his interest, and his conversation. In his soul he should say,

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end! — ELIJAH.

For the Christian Reflector.

Revival Influence.

Such an influence is needed to overcome the love and reign of mammon. The Lord, in mercy to our race, has given plain, stirring and timely warning on the possession of earthly things.

1. He has announced their uncertainty. 'Trust not in uncertain riches. Riches be to themselves wings and fly away.' The rust may corrupt them, the moth may eat them, thieves may steal them, the fire may consume them, the waters may overflow them.

How numerous and touching the examples. Job was made poor in one day. His great wealth passed away as 'the swift ships' on the rolling waves. David says, 'Every man walketh up riches, and knoweth not who shall gather them.' Solomon gathered large stores, and as he looked over them, he cried, 'Vanity of vanities,—riches perish by evil travail.' the possessor 'beareth a son, and there is nothing in his hand.' Our own times present us with many and startling examples. Thousands are one day rolling in wealth, and the next, sinking in poverty. In 1840, more than 4,000 took the benefit of the insolvent act, and up to the present day, losses and failures are numerous and alarming. Still, the love and reign of mammon are almost universal; and what human power can dethrone them? 'How vain the help of man!'

2. The Lord has announced the insatiability of riches. 'They never have satisfied, they never can satisfy, immortal minds. Hell and destruction are never full, so the eyes of man are never satisfied. He who loveth silver shall not be satisfied with silver; but

neither he who loveth abundance with increase.' Nor is this all. Riches bring trouble. 'The abundance of the rich will not suffer him to sleep. In the revenues of the wicked is trouble.' How many, over the world, are surrounded with stores of wealth, and yet have no heart to enjoy them. But still mammon reigns, and reign he will, unless revival power break his sceptre, and his throne be given to the Prince of Life.

3. The Lord has given his command on this subject. 'He who trusteth in his riches shall fall. Lay not up for yourselves treasures on earth. Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him.'

Now, with these broad, plain, solemn mandates of God trampled under foot, the multitude reject the treasures of heaven, and pride after the treasures of unrighteousness.

4. The Lord has declared the dangers of riches. They nullify all the means of salvation. See the man of God sowing broadcast 'the good seed,' and, as he sows, he prays and weeps. Look after him. Does the seed grow and ripen into a golden harvest? Alas! 'the cares of this world, the deceitfulness of riches, and the lusts of other things, choke the word, and it becometh unfruitful.' Hence, at this time, the Lord's vineyard yields but few bending clusters, and the broad fields of earth but few golden sheaves of God.

Riches turn men away from the Son of God, and bar up the gates of heaven. Thus with the young man who came to Jesus, and on his knees, inquired for 'eternal life.'

When he had given up Christ for mammon, and gone away sad, the holy Redeemer said, 'Children, how hard is it for them who trust in riches, to enter into the kingdom of God.'

Riches lead men into sin, and sink them in eternal ruin. God says, 'they who will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.'

5. We have around us the fearful examples of mammon's influence. These examples of deceived and fallen men are numerous and alarming; their full ranks stretch along the broad way line, from the gates of Eden to the gulf stream of perdition. Even among the friends of God, the love of gain has been withering. Lot once stood with Abraham on a summit which overlooked 'the well-watered plain.' He pitched his tent toward Sodom. There he lost much of his spiritual life, and met with vexation from day to day. There his family were ruined, there he lost his loved gain, from thence he was hurried into exile, and far hence, he died in obscurity.

Such examples are now common and alarming. Those we have in our churches, O, how many lots are overlooking those well-watered plain, and pitching their tents where mammon will chill their hearts, ruin their families, sadden their brethren, and wound Christ in the house of his friends. Many who once seemed to leave the world, are looking and turning back, and are changed into monuments of God's displeasure. These cold and rocky monuments stand among our churches, are multiplied along our streets, and are striking examples among those who are still 'reckoned with the living in Jerusalem.' Where does the pastor live who may not say, 'Demas has forsaken me, having loved this present world.' And may not our Redeemer repeat, 'Thou sayest I am rich and increased in goods, and knowest not that thou art poor and wretched?' O, that all such would buy of that Redeemer, 'gold tried in the fire, that is pure.'

And where is the limit of mammon's rule in our land and over the world? Our children are nurtured and schooled in the house of mammon. They are taught to love money before they learn their letters. They go forth into business to think and plan, speak and act, in the narrow circle of money. On the walls of each room in the house, on the farmer's gate and the mechanic's shop, on the teamster's cart and the mariner's ship, on the merchant's store and the professor's office, on the scholar's table and the statesman's hall, might be written 'MAMMON—WE LOVE MONEY—WE LOVE SELF—WE MEAN TO BE RICH—LET GOD, AND SOULS, AND HEAVEN GO!'

Such is the wide and fearful reign of mammon, and all human efforts fail to break his sceptre, and open broad the channels of benevolence. We may tell men of their uncertainty and insatiability of riches, of their dangerous tendency, the examples of fallen millions, and of the mandates of God, but mammon still reigns, and reign he will, unless REVIVAL POWER breaks the sceptre, and upturns the tables of earth's money-changers.

Divine Ordination.

This is the subject of an article in the English Baptist Magazine, for January, by Rev. John Robertson. We extract the following:

All believe that God ordains in creation. He says, Let there be light, and light exists; let there be a sun, a moon, and stars, and man; and all these appear; let man be created, and Adam is formed in the dust of the ground, in the image of his Maker. Readily do all allow, that in creation God's power cannot be limited, according to his will, and that he controls the winds and the storms, and the tumults of the sea, saying, let thy proud waves be stayed. In the history of providence and also in prophecy, we cannot but notice many evidences of a divine arrangement and ordination. Joseph is the second man in Egypt: what causes have led to his elevation? We might answer the partiality of his father toward him, the envy of his brethren, the Ishmaelites, Pothos dreams, the butler, Pharaoh's dreams. Other causes might also be assigned. But

Joseph, overlooking all these, addresses his brethren thus: 'Now, therefore, be not grieved or angry with yourselves that ye sold me hither, for God did send me before you to preserve life. So now it was not you that sent me hither, but God.' Joseph thinks only of the generic cause. Reference might also be made to Job, to the sons of Eli, to Jeroboam, and Ahijah of Shiloh, and to Ahab, as illustrations. But it is true that Joseph's being in Egypt was entirely of God, then the envy of Joseph's brethren was no sin, and their selling him a crime. There were sins and their selling him a crime. Those who had grievously sinned against their brother, notwithstanding all that Joseph had said about being sent by God. Seventeen years after this, when their father Jacob was dead, did his brethren ask that Joseph 'might forgive their trespass.' And when Peter on the day of Pentecost did declare that Christ suffered in consequence of being delivered up 'by the determinate counsel and foreknowledge of God,' in the very same sentence he affirms that his hearers had taken him, 'and by wicked hands had crucified and slain him.' And his hearers, instead of sheltering themselves under a divine decree, and exclaiming—'we are innocent, cried out, being deeply sensible of their sin.' Men and brethren, what shall we do? And what are prophecies but divine decrees and ordinations? The kings of the earth give their influence to the beast, for God hath put in their hearts to fulfil his will and to agree, and give their kingdoms unto the beast, until the day when the word of God shall be fulfilled. And while God decrees and ordains man is responsible; he is regarded as such, and he is conscious of responsibility. The command of God, 'Go ye to the nations, and preach the gospel to every creature,' is the decree of God respecting a millennium, or the complete subjection of the world to Christ for a thousand years, have established all our Bible and missionary societies. The decree of God, instead of rendering us indolent, is actually a means of rendering us active and diligent in extending the glory of his name.

Encouragement to Preachers.

Our cotemporary of the Christian Chronicle, has the following encouraging practical remarks, applied to preachers of the Gospel:

Preachers cannot please every body. They have to run the gauntlet of public opinion. Every preacher has divars judges passed upon him. It is no dispragement to a preacher, that some of his hearers do not much please with his pulpit efforts. It is very difficult to tell precisely upon what grounds hearers found their judgment.

It is related of John Foster, that he had been preaching for some time, gratuitously, at a village, some distance from his residence, his congregation were mostly women. A discussion having arisen about the merits of the preacher, one of them pronounced him a 'perfect fool'; the other, hoped that she might be able to hear that good man all the winter. It would have been very difficult to tell why they differed so much. Very certainly, John Foster was no fool. Perhaps, however, he would have felt very much disgraced, had he known himself so termed.

Those who conscientiously labor to prepare as well as possible for the pulpit, and to discharge their duty as well as they can, while in it, may be encouraged from this fact. One, two, or three may not be pleased. Very perhaps they may be only two or three of a hundred. The other nine, nine-eleven or ninety-seven, may have been much pleased and much benefited.

The business of the preacher is to use well the powers that God has given him. If he is lazy, and will not study, he need not expect to give general satisfaction. His hearers, or at least some of them, will find out his mental indolence. If, however, he does his duty faithfully, the more intelligent of his hearers will give him credit for his efforts. And even if some are not satisfied, he may calmly leave the results of his ministrations with God.

The Basques.

Few in number, those dwellers amongst the western Pyrenees are formidable by their courage and energy; and from the remotest periods of their history, have made themselves respected and even feared. Hannibal, Hannibal, and Hannibal, and the Basques, have been the scourge of the world.

They are taught to love money before they learn their letters. They go forth into business to think and plan, speak and act, in the narrow circle of money. On the walls of each room in the house, on the farmer's gate and the mechanic's shop, on the teamster's cart and the mariner's ship, on the merchant's store and the professor's office, on the scholar's table and the statesman's hall, might be written 'MAMMON—WE LOVE MONEY—WE LOVE SELF—WE MEAN TO BE RICH—LET GOD, AND SOULS, AND HEAVEN GO!'

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cause they run away they are beaten, sooner or later find themselves egregiously mistaken. Flight is a part of their tactics; to fatigue the enemy, and inflict heavy loss at little to themselves, is upon all occasions their aim. They care nothing for the empty honor of sleeping on the bloody battle-field over which they have all day fought. They could hardly be made to understand the merit of such a proceeding; they take much greater credit when they thin the enemy's ranks without suffering themselves. And if they often run away, they are ever ready to return. They are men with a natural aptitude for the only species of fighting for which their countrymen are adept. We have been greatly amused and interested, when rambling in their country, by watching a favorite game frequently played upon Sundays and other holidays. The boys of two villages meet at an appointed spot and engage in a skirmish; turf and clods of earth, often stones, being substituted for bullets. The spirit and skill with which the lads carry on the mock encounter, the wild yell given forth by each fluctuation of the fight, the fierceness of their juvenile faces, when, after a well-directed volley, one side rushes forward to the charge, armed with the thick bamboo-like stems of the Indian corn, their white teeth firmly set, and a barbarous Basque oath upon their lips, strongly recall the more earnest and bloody encounters in which their fathers have so often distinguished themselves. These contests, which sometimes become rather serious from the passionate character of the Basques, and often terminate in a few broken heads, are encouraged by the older people, and compose the sole military education of a race, who do not fight the worse because they are accustomed with the drill-sergeant, and with the very rudiments of scientific warfare. The tenacity with which these mountaineers adhere to the usages of their ancestors, when they are willing to submit to the country, and disadvantageous to themselves, is very remarkable.

The Basque is said to be stubborn, that he knocks a nail into the wall with his head; but the Arragonese is said to surpass the Basque, as much as he surpasses the Basque, in the way he carries himself. When he is struck, he stands upright, and tries to drive it in by striking his skull against the point. When in the ninth century, the French kings conquered for a short time a part of the Basque provinces, they prudently abstained from interference with the privileges and customs of the inhabitants, and when the whole of Spain was finally united into one kingdom under Ferdinand the Catholic, the Basques retained their republican forms. Every Basque is more or less noble. The genealogical pride, proverbially attributed to Spaniards, is outshone by that of these mountaineers, amongst whom a charcoal burner or a muleteer will hold himself as good and ancient a gentleman as the best duke in the land. Certainly there is no country where such equality exists amongst all classes; an equality, however, rather pleasing than disagreeable.

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In one of the temples on the hill of Nantai, I witnessed a curious specimen of the power of priesthood, which still retains its hold on a portion of the people. In a little temple, consisting of two or three courts, dedicated to one of the Taoist deities, and intrusted to a few priests, I met a Chinese, who had come to obtain deliverance from domestic grief. The cause of his affliction was the sickness and expected death of his wife.

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abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.
Affectionately yours, J. C. WELCH.
Sebastopol, March, 1848.

THE REFLECTOR.

THURSDAY, MARCH 30, 1848.

The Christian Reflector Office is at 81 Cornhill.

Louis Philippe and Liberty.

There is a redeeming feature in the startling intelligence that comes to us from the other side of the Atlantic. It shuns out from a frenzied manifestation, and one more or less peculiar to all revolutionary movements. Man, excited and mad under a sense of his wrongs, will not commonly adjust his actions to rule. He will be impatient, will overstep bounds, and commit, it may be, grievous errors. But while he rises to assert his God given, but crushed prerogatives, we can look at least with allowance, upon the development of the erratic and the violent.

Louis Philippe has undoubtedly disappointed the expectations of those who placed in his hands the sceptre of empire. By a steady, artful process, he had been marching toward the assumption of a virtual and complete despotism. It was an antagonism to the spirit and aims of Charles the 10th, his predecessor, which hurried that monarch from the throne, and which placed in his stead the once Duke of Orleans. Yet Louis Philippe, far from understanding this great fact, and chief lock of his strength, has exasperated upon his administration, more than the odious features of the king who preceded him in the over precarious tenure of the French crown. How could he expect with impunity, to bear and beat down for a long series of years, the very element that elevated him, placing in his hands the regal sceptre of a fiery, capricious, liberty-loving people! Poorly did he and his prime minister, Guizot, reckon the consequences that would flow from their infatuation. Had their policy, instead of the despotic, been the liberal one, we cannot doubt that the sun of Louis Philippe had gone down in glory, and the line of the French throne had been established in his family. As it is, all his immense wealth, his vast army and military preparations, constituting the supposed Babel of his strength, have failed him utterly.

We do not glory in the fall of greatness, especially if it has its origin in moral atrocities, the want of the best of its qualities. We are, however, so constituted—some more and others less—that we contemplate with other feelings than those of pleasure, the degradation of even conventional rank and power. We dislike, too, in words that we cannot express, the spirit of outlawry and the mass. Still humanity rises above all. She has no enemies, too, a stronger work, to which she thinks herself, and to which it were folly to say, she is not sometimes driven. When the iron heel of power is upon her heart, it need not surprise us that she throbs, and dazes in her might before she dies.

But in the midst of all, our confidence is in Him who is a great God, and a great King above all gods, who can still the noise of the sea, the tumult of their waves, and the tumult of the people. We are certain that amid it all, his purposes have pointed toward their final culmination.

The Present Rulers of France.

Several Boston and New York newspapers have copied from the London Chronicle, descriptive notices of the leaders in the late French Revolution. These notices, equally charged with bitterness and untruth, are thus ignorantly received as authority, by those who prefer a shameful dependence on the prejudiced opinions of English journals. In the trouble and expense of procuring information from reliable and original sources. According to the London notices, nearly all the politicians who have recently come into power are scoundrels individuals: Lamartine is a moonstruck visionary, Louis Blanc, a writer of historical pamphlets, full of inaccuracies and transcendentalism, Ledru Rollin, a pedantic theorist, Odilon Barrot, who has so often been a successful defender of the civil and religious rights of Protestants, signally incompetent, Arago, a presumptuous student of science, intermeddling with politics of which he knows nothing, and incapable of stringing three words together in public; and Lamoriere, (who is doubtless a brave soldier, but so far as we know, merely a soldier,) the only person whose name lends any significance and authority to the provisional committee.

This provisional committee is composed of Dupont (de l'Eure), Lamartine, Comteux, Arago, (of Paris,) Ledru Rollin, Garnier-Pagès, and Marce. Their securities are Armand Martrat, Louis Blanc, and Ferdinand Philippe. Our limits will not admit extended notices of these new tribunes of the people, but a few words about them may answer our present purpose.

The venerable DUPONT, whose name heads the list, acquired, more than fifty years ago, by his uprightness and integrity, as a magistrate, the appellation of the French Aristides. He owed the office of magistrate to his sympathy with republican sentiments in 1792, and his whole life has been a consistent commentary upon the opinions avowed by him after the second abdication of Napoleon, that France ought never to recognize any government which shall not guarantee, by institutions freely accepted, equality before the law, individual liberty, liberty of the press and of worship, a representative government, the jury, the abolition of all hereditary nobility, the inviolability of the public domains, and all the grand results of the revolution. The calm experience of the sage justifies the conclusions of the youthful enthusiast, and Dupont is true, in the third revolution, to the principles which he advocated in the first and the second.

LAMARTINE is distinguished, not only for his poetical and historical works, but also for the elevated point of view, from which as a statesman, he surveys public affairs. For several years past, his growing skill in debate has established his reputation as one of the most efficient, as well as most brilliant and graceful orators of the French assembly. His long and laborious efforts have been rewarded. He has, however, as frequent of the poet, as of the historian, and his name is often mentioned in the same breath with that of Lamartine.

LOUIS BLANC is a man of great energy and originality, but of very limited knowledge.

LEDRU ROLLIN is a man of great energy and originality, but of very limited knowledge.

ODILON BARROT is a man of great energy and originality, but of very limited knowledge.

AGARO is a man of great energy and originality, but of very limited knowledge.

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poned with his wig, left with the rest of the party in disguise for the name of La Fete Vierge, the private property of Louis Philippe, and now leased to an Englishman. By riding all night, they at last reached Honfleur at 4 o'clock on Saturday morning, whence they shortly after crossed to Touville, intending to embark immediately for the English coast. The weather, however, continued boisterous for several days, and kept the Royal fugitives at Touville. Meanwhile the Express steamer having been privately summoned to Havre, an open boat was hired for the distance between that and Touville, and a French interpreter to complete the disguise of the ex-Emperor. At nine o'clock on the evening of Thursday, the 2d of March, 1848, Louis Philippe and his unfortunate Queen stepped on board the Express, and bade adieu to the territory which they had ruled for seventeen years. At noon next day, after the vessel had been in the offing for five hours, he landed at Newhaven, near Brighton, and exclaimed, "Thank God! I am on English ground." Having taken up his residence, for the time, at the Bridge Inn, some of the leading gentlemen of the place were admitted to his presence to congratulate him on his safe arrival. "Truly happy and thankful indeed am I," the King said, "that I have once more arrived in England, and which I will not leave again. The whole scene striking the windows and doors when I escaped from the Tuileries was safe and undisturbed. I have nothing to tax my conscience with, and nothing to reflect upon (laying his hand upon his heart), and I thank you very much."

On Saturday morning the Royal party and suite arrived by rail, at Croydon, where several of the illustrious exiles were waiting to receive the King, and a meeting, painfully affecting, took place, the whole, then, left in three private carriages for Claremont which had been fitted up for their reception.

GOUZOT AND OTHER EXILES.

Mr. Guizot, ex-Minister of France, reached the English coast the same morning as his unfortunate master, by the Ville de Bruges steamer from Ostend.

Miscellanea.

GEORGETOWN COLLEGE, KY.—The annual catalogue for 1847—8, just received, shows the whole number of students in both the college and preparatory department, to be 137. In the college, there are Seniors, Juniors, Sophomores, Freshmen, and Irregulars, 77; in the Preparatory Department, there are 60. One hundred and three of these are from Kentucky. The Faculty are Rev. Howard Malcolm, D. D., President, Danford Thomas, A. M., E. N. Elliot, A. M., Henry Day, A. M., Professors; James H. Gray, Assistant Librarian, and Messrs. Armstrong, Blewitt, and Braden, Instructors. Georgetown College, we should judge, was never more flourishing than at present.

FINANCIAL YEAR OF THE AMERICAN BAPTIST MISSIONARY UNION.—It should be born in mind, that this closes on the 1st day of April, and that all monies contributed for our Foreign Missions, and intended to come into the receipts of the Treasury for this year, should be forwarded to the same, on or before that day.

CHRISTIAN REVIEW.—The March number of the Christian Review has ten articles, besides Literary Notices and General Intelligence. The articles are mostly elaborate, and learned, and sustain well the reputation which this important quarterly has heretofore enjoyed.

MISSIONARY.—The April number of the Magazine has journals of Messrs. Binney and Wade, and letters from Messrs. McCarthy, Day, Brown, Cutler, Goddard, Jones, Nidhi Levi, and Miss Waldo. The total amount contributed to the Treasury of the Union, from April 1, 1847, to Feb. 29, 1848, is \$38,820.00.

THE Blackstone Chronicle of Saturday, announces that C. C. Burleigh, the eloquent advocate of Practical Christianity, was to speak in the Baptist meeting house of that place, both forenoon and afternoon, of last Sabbath! What this 'Practical Christianity' of Mr. B. is, may be inferred from the fact, that he was one of the leaders in the Anti-Sabbath Convention, held the previous year, and is announced in the part of the Convention paper, "Leave the above, speak on Practical Christianity."

The Castle of Vincennes has surrendered this month, after a very slight resistance. The most of the fortifications have surrendered.

The busts of Louis Philippe are broke everywhere.

PARS, Feb. 26.—Prince Louis Napoleon's name has been met with the cry of "Vive l'Empereur!"

20,000 of the very finest young men of Paris were enrolled this day as National Guardsmen. Their appearance was truly inspiring.

They have passed through the city singing the Marseillaise. Regiments of the line have marched in Paris to replace those which had been dispersed.

I lament to add that, besides the Chateau de Neuilly and St. Cloud, the bridge over the Seine at Paris, is also destroyed.

An order has been given, by means of the telegraph, for the immediate liberation of all political prisoners, and to give them the means of their freedom.

The Press says:—Five times during the day Mr. Lamartine addressed the people assembled in the Place de la Republique, and in a crowd of 40 persons, without authority, visited most of the printing offices for the purpose of breaking to pieces the printing machines. The author did not depend on them to put a stop to such excesses. Col. Dumoulin, the chief of police, has given orders to the Parisians to replace those which had been dispersed.

It seems that Mr. Burleigh, in trying down the Sabbath and the sanctuary, yet avails himself of both; in endeavoring to uproot evangelical religion, he does it from our altars. Who, we beg to ask, are the guardians of evangelical purity in Blackstone; and what, we ask, are we to think of the honesty of this advocate of Practical Christianity, either in this affair, or in assuming such a flag to飘 under? But the whole is characteristic.

Mr. and Mrs. Vinton, of the Karen Mission, arrived in this city, on Wednesday morning, of last week, just after we had gone to press. They are accompanied by two Karen disciples. Their youngest child died during the passage, and was buried at Cape Town. The health of Mrs. V. is considerably improved. Mr. V., we learn, will be mainly occupied for several months to come, in revising for a new edition, the Karen New Testament.

THE SOVEREIGN PEOPLE

Declare, that the Government, having betrayed its trust, is defunct and dooms itself.

Consequently, the people assume the full exercise of the sovereignty, and decree as follows:

The Chamber of Peers, which only represents the interests of the aristocracy, is suppressed.

The Chamber of Deputies, which only represents of middle and lower classes.

The Government, and the public force, and all good citizens are called on to protect all printing establishments, and not permit the slightest damage to be done to them.

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Absolute freedom of thought and liberty of the press, right of political and industrial association, to be secured to all.

As the Government of the future can only represent the wishes and the interests of all classes, all Frenchmen should assemble together in the various communities, in deliberative assemblies, in order to elect new and real representatives of the commonwealth.

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